

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—*Paul.*

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NOTES BY THE WAY.

How delightfully amusing is Mr. Lang! One wonders sometimes if he is ever serious; and yet perhaps he is more really so than some who seem to be more solid than himself. This is how Mr. Lang discourses in "Longman's Magazine" for September:—

St. Augustine has another case where the "agent" who appeared in the dream was not wholly unconscious of the effect which he was producing. I quote it from Mr. Tylor's "Primitive Culture," not having St. Augustine at hand. A man whom the saint knew found some difficulties in Plato. He paid a visit to a philosopher, and asked him to clear the matter up. But the philosopher was crabbed and refused. "At home one night, before going to sleep," he saw the philosopher, who construed the text for him, with comments. Now, was the student indeed, or not, at the time? Mr. Tylor does not say, and circumstances have put St. Augustine's "De Civitate Dei," viii. 18, out of my reach at the moment of writing. Afterwards, the student met the philosopher, and asked him why he came to his house, when he refused to be kind at his own. "I did not do it," said the philosopher, "but I dreamt I did." "And thus," said Augustine, "that was exhibited to one, by fantastic image while waking, which the other saw in dream." This is a pretty piece of telepathy, but, instead of taking it in that light, Mr. Tylor chooses it as an example of the primitive theory of dreams—namely, that the spiritual self of the dreamer is detached, and is wandering about. But, if the story is true, or if any story like it is true, then the primitive theory, in some instances, is a correct theory. But Mr. Tylor expressly leaves all that side of things out of his argument, which has never seemed to me quite philosophical. If there are some grains of fact in such narratives, then the primitive hypothesis is, to some extent, based on actuality, and that would be a very important circumstance. In Mr. Tylor's view, the hypothesis of a spirit in man was founded by savage philosophers on "dreams and visions." But, we ask, "what is a vision?" after all; we ask if it never has an objective basis. Obviously, if it has, then we must reconsider a great deal of our philosophy.

Certainly, and no one is more sure of the necessity than the erstwhile Professor of Natural Theology of St. Andrews.

Ghosts are in the air. The "Daily Graphic" has started them, and Hampton Court has suddenly become a centre of interest to the funny man of the various papers. The "Daily Telegraph," not having as yet begun its usual pleasing autumn discussion, devotes a leading article to ghosts. The oracle of Peterborough-court gives itself up to a lightsome gaiety on the subject. Ghosts are to it almost as valuable for copy as the second crop of strawberries, or the swallows that won't go south, or any of the delights of country vicars. You get stock from Captain Grose, throw in a handful of Mrs. Crowe, and season with the "Psychical Society," and the broth is complete. It is a little tasteless, perhaps, and one would like a change, but there it is, and

it is so easily made. The story is that the haunting of Hampton Court by Anne Boleyn and Jane Seymour is becoming unpleasant, and so the wit of the "great daily" riots in this wise:—

Two servants are leaving the Palace in consequence of it—whether with or without notice is not stated, but it would perhaps be too much to expect of a nineteenth-century housemaid to stay for a month to be "worried" in this way by two long-departed sixteenth-century "missuses"—and much disquietude prevails among the domestics who remain.

What exquisite fun! And how appropriate, seeing that the subject is the most tremendous that can come within the ken of man, being nothing less than that future, the consideration of which is solemnly urged on mankind in ten thousand churches every Sunday.

Mrs. Lynn Linton is a vigorous writer, though a bitter one. In the "New Review" she has an article on "Town or Country?" which is good reading, and one cannot help sympathising with her in the evaluation she makes of the two. Her description of the Arcadian simplicity and bigotry of the country is very amusing and sarcastic. And when Mrs. Lynn Linton says of the country folk that "as for Evolution, the one crude and unanswerable argument is 'Has anyone ever known of a monkey becoming a man?—or a fish changing into a reptile?'" one is with her. But then she goes on to say that "*en revanche*, a great many dear souls believe in spooks, telepathy, inspiration by dreams, and the sea-serpent." Now, Mrs. Lynn Linton has been talking a great deal about the wonderful scientific knowledge to be found in London, with which knowledge, indeed, she appears to have a kind of speaking acquaintance. And yet she goes out of her way to talk this stuff about spooks and telepathy, just as if the Society for Psychical Research had never existed. Moreover, her ignorance is such that she classifies "telepathy" with the "sea-serpent." Could petulant conceit go much beyond this?

Latterly we have not had our attention directed to "coincidences," as they are called, and yet their study is an interesting and instructive branch of occult investigation. One kind of "coincidence" is that in which events occur, either in the lives of nations, communities, or individuals, on certain days, often in a particular month. Such date-coincidences occur oftener than many people imagine, and they should be recorded when they are thoroughly well authenticated. But strict accuracy is absolutely necessary—in fact, the subject has just been brought before us by the account of such a series of date-coincidences in one of the leading magazines, most of which were found to be wrong on investigation. There are, however, some well-known cases about which there is no doubt, such as the Third of September in connection with Cromwell.

HITHERTO I have been an exile from my true country: now I return thither. Do not weep for me. I return to that celestial land where each goes in his turn. There, is God. This life is but a death.—HERMES TRISMEGISTUS.

## MR. JOHN AUBREY, F.R.S.

## II.

Aubrey's divisions and sub-divisions of his subject would hardly be accepted now, so that what he calls "impulses" would probably be put under some other heading. Of these "impulses" we give two, for what they are worth:—

In one of the great fields at Warminster, in Wiltshire, in the Harvest, at the very time of the fight at Bosworth Field between King Richard III. and Henry VII., there was one of the Parish took two Sheaves, crying (with some intervals), "Now for Richard," "Now for Henry"; at last lets fall the Sheaf that did represent Richard and cryed, "Now for King Henry, Richard is slain." The Action did agree with the very Time, Day and Hour. When I was a school-boy I have heard this confidently delivered by Tradition, by some Old Men of our country.

And this:—

The Lord Roscommon, being a boy of ten years of age at Caen, in Normandy, one day was (as it were) madly extravagant in Playing, Leaping, getting over the Table-boards, &c. He was wont to be sober enough. They said: "God grant that this bodes no ill-Luck to him." In the heat of this extravagance "Sir," he cries out, "my father is dead." A fortnight after News came from Ireland that his father was dead. This account I had from Mr. Knolles, who was his Gouvernor, and then with him: since Secretary to the Earl of Strafford, and I have heard his Lordship's Relatives confirm the same.

Here is a story of knockings:—

Mr. Hierome Banks, as he lay on his Death-Bed in Bell-yard, said, three days before he died, that Mr. Jennings of the Inner Temple (his great acquaintance, dead a year or two before) gave three knocks, looked in, and said, "Come away." He was as far from believing such things as any Man.

Under the head of "Magick" this original Fellow of the Royal Society gives some information which would take the breath away from his successors in the Fellowship of that renowned body. Here is a spell for curing the toothache, "out of Mr. Ashmole's Manuscript writ with his own Hand":—

Mars, hur, abursa, aburse,  
Jesu Christ for Mary's sake  
Take away this Tooth-ache.

Write the words three times; and as you say the words, let the Party burn one paper, then another, and then the last. He [Ashmole] says, he saw it experimented, and the Party immediately cured.

Another cure for the tooth-ache is in this wise:—

Take a new Nail and make the Gum bleed with it, and then drive it into an Oak. This did cure William Neal, Sir William Neal's son, a very stout Gentleman, when he was almost mad with the Pain, and had a mind to have Pistoll'd himself.

In Aubrey's time, astrology of a curious kind appears to have been indulged in. This is a method of "staunching bleeding":—

Cut an Ash of one, two or three years' growth, at the very Hour and Minute of the Sun's entering into Taurus. A chip of this applyed will stop it. If it is a Shoot it must be cut from the Ground. Mr. Nicholson Mercator, astronomer, told me that he had tried it with Effect.

There is also a pretty story of personal haunting, all of which Aubrey swallowed without hesitation. It is that of one Francis Fry, a youth of 21, a servant to Philip Furze at Spreyton, in Devon, who seems to have been pretty conclusively hag-ridden. The "hag" had been the second wife of Philip Furze. This interesting person took to appearing to all and sundry, "sometimes in her own Shape, sometimes in Shapes more horrid, as of a Dog belching Fire, and of an Horse, and seeming to ride out of the window, carrying only one Pane of Glass away, and a little piece of Iron." One hardly wonders that Fry's horse, "a mean beast," sprang "25 foot" when it first saw her.

Poor Fry had a very bad time indeed:—

His head was thrust into a narrow space, where a Man's fist could not Enter, between a Bed and a Wall, and forced to be

taken thence by the Strength of Men, all bruised and blow'd upon this it was thought fit to bleed him, and after that ~~was~~ done the binder was removed from his arm, and convey'd about his Middle, and presently was drawn so very straight, ~~it~~ had almost killed him, and was cut asunder, making an ugly uncouth noise. Several other times, with Handkerchiefs, Cravats, and other Things, he was near strangled, they ~~were~~ drawn so close upon his throat.

Yet this after all was a trifling business compared with what followed. Fry had been reduced to a state of ~~absolute~~ absolute imbecility:—

On Easter Eve when Fry returning from work (that little ~~he~~ can do) he was caught up by the Woman Spectre by the skirts of his Doublet, and carried into the air; he was quickly missed by his Master and the workmen, and great enquiry was made for Fran. Fry, but no hearing of him; but about half-an-hour after Fry was heard whistling and singing in a kind of Quagmire. He was affected as he was wont to be in his Fits, so that none regarded what he said; but coming to himself an Hour after, he solemnly protested that the Daemon carried him so high that he saw his master's house underneath him no bigger than a hen-cock, that he was in perfect sense, and prayed God not to suffer the Devil to destroy him; that he was suddenly set down in that Quagmire. The workmen found one shoe on one side of the house, and the other shoe on the other side; his Perriwig was espied next morning hanging on the top of a tall tree.

And as the quagmire had benumbed him, they straight-way took the unhappy Fry to Crediton and bled him!

Such are a few of the things to be found in this strange book. That Aubrey thought he was writing a learned work there seems no more doubt than that some of the stories have in them certain elements of fact, but the whole is so overlaid with credulous exaggeration that the only value of these "Miscellanies" is that they present one more link in the chain of evidence for continuous spiritual manifestation.

## CHIROMANCY.

Under the heading "The Lines of the Hand," "Science Siftings" has an article above the average of those one generally finds in that lively periodical. The paper was evidently suggested by one on Palmistry in the "Saturday Review," a journal which has, somewhat curiously, always favoured that science. Some extracts will show the tone of the paper:—

What deals with the very fountains of life, such as the faithful, philosophic, scientific, and artistic study of character as defined in chiromancy, may well turn the heads of the light and thoughtless as they touch, as if by magic, on the facts and fancies of their own or others' characters. It appears as if we had but to learn the meanings of about thirty familiar turns and crinkles of this ubiquitous hand, that feeds and clothes us, fights our enemies, welcomes our friends, hides our faces in sorrow, lifts up our prayers to the skies,

Duplices tendens ad sidera palmas, and then we shall walk as gods knowing good and evil. A reckless rush is made to the little books which set forth rags and tatters of the coveted information, like old papyri, worn out by lying in Egyptian tombs for thousands of idle years. The desperate disappointment and disillusion that follow are scarcely ever acknowledged. Whereas one book says a line means a good heart if it is long, another declares that mere length is itself an evil of the first magnitude, and thereupon these cynical impostors object on principle to too much heart. Unless, also, the line of the head is long enough, the owner is to come to a bad end; if too long and of a particular shape, he is a miser. What, then, can be the right length of either? This is left in doubt, and harrowing uncertainties are like to take the place of former happy beliefs in self and friends.

Moreover, every hand is of a different shape, and the lines wander about at their own sweet will, and actually appear and disappear from time to time, which is more occult than agreeable. Roughly speaking, there are about 150 to 200 incidents that are likely to happen to the average man in the course of his life. Fortune-tellers of old had plenty of time to count them up and tabulate them in the stars—the earliest form of statistics

known—and the rule has been handed down through countless generations that a fortune-teller must make a judicious selection of these incidents in prophesying the future. The power of following that rule means the possession of a lively imagination, a sympathetic eye, and a terribly accurate memory, besides an amount of natural force of logic that would win a degree in my university if properly applied.

Referring to the formation of the lines, the writer, alluding to the "Saturday Review," which stated that the lines are supposed to be formed by the electric currents from the brain to the hand, says:—

Hence chiromancy lays audacious claim to be that barometer of the soul and body for which philosophers and physicians have often sighed. Certainly it has been proved that the new lines "grow" according to the definite turns of action, or thought, or emotion that are deeply inwrought in the owner's existence. Yet how can it be possibly proved that any line has the right meaning attached to it by Desbarrolles, for example, who has been the cleverest modern chiromant, and who confounds astrology with observation? The very meaning of character is altered by nationalities in a way demanding serious ethnological allowances, and the lines possibly representative of a French character require another reading for the English.

This points to a very serious difficulty. As to "applied chiromancy," the article contains some wise remarks:—

To be worth anything, chiromancy must be treated as an exact science and a true art combined, and then it becomes an incentive to minute observation of trivial facts that can only be explained by the higher sciences, and that can only be set forth intelligibly by the higher arts. Unless it can be employed as a mental and spiritual barometer it is worse than useless. Like those dry sensitive plates that photograph the unseen stars, the skin seems to permit crinkles to be made by unseen thoughts flashing through the mind. A warning of god or ill is sometimes found imprinted there before the owner knows what is within the horizon of his mind. But who will take the warning? The average man hates to be thought the average man, and it is paradoxically a sign of superiority of mind for anyone willingly to agree that he himself is a mere ordinary specimen of humanity.

Science indeed, kindly observes that there is only a single specimen of the "Average" in any class, the one, that is, that holds the exact centre in the truly miraculous "ogive" formed by drawing a line from the highest to the lowest. But those below the average go quicker to their fall than do the others above. No one would like his own hand to rise in witness of warning against him, still less to betray the best and truest feelings that do him naught but honour; therefore chiromancy is put aside by those to whom it might be of value, and it is employed to frighten and amuse the credulous or incredulous by its absurd pretence of fortune-telling. A well-known writer on the rules of chance has averred in vain, although with truth, that there is no such bad luck as believing in good luck, and Democritus, more than 2,000 years ago, said, "Men have invented for themselves the phantom Fortune to excuse their own want of prudence."

And these views, if we mistake not, are largely held by those modern students of Palmistry who are doing what they can to lift it, and successfully, out of the slough of infamy into which it had unhappily fallen.

**CHRISTO-THEOSOPHICAL SOCIETY.**—The following meetings will be held, at 4 p.m.:—Tuesday, October 24th: Rev. G. W. Allen, "A discussion as to the future of the Society." Tuesday, November 7th: Mr. J. W. Farquhar, "Inspiration." Tuesday, November 21st: Rev. R. W. Corbet, "Human Growth." Tuesday, December 5th: Mrs. Boole, "An account of 'L'Union Sociale." The place of meeting will be 33, Bloomsbury-square, where the society will still be the guest of Mr. and Mrs. R. Stapley. All persons interested in the free discussion of Christian philosophy are invited to attend.—GEORGE W. ALLEN, President.

One of the most prevalent delusions is that people, as a rule, use their reason. They don't. The average human being is a curious blend of inherited tendencies and acquired habits, acting from impulse, self-interest, feeling, prejudice, tradition, partial knowledge, and the decision of one's social, political, religious, or commercial clan or "set." As for independent reason, but few know anything about it.—PAGE HOPPS.

## RECORDS OF PRIVATE SEANCES. FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

### No. LXIII.

#### FROM THE RECORDS OF MRS. S.

September 28th, 1879.—We had not met in circle since July. This evening we sat alone. As soon as the light was extinguished Mr. S. M. said he saw many spirits near the door. Much scent was then thrown over the circle, and some fell over me, making a noise on my silk dress; and I felt quite wet with the spirit-scent. It was also thrown on It's head, and our handkerchiefs were simply saturated with it. Mentor controlled and answered many questions. Catharine rapped very freely near R. and answered many family questions. She then by request rapped near Dr. S. Kabbila also manifested. The medium became deeply entranced and commenced talking to us. We asked who was controlling. The name "Benjamin Coleman" was given. He said that this was the first time he had controlled our medium, that he had been with him since his departure from our earth, had experienced no pain, and was greatly helped by the knowledge he had gained from Spiritualism. It had been the means of lifting him out of the clouds in which so many spirits were enveloped after death. He said he was the same man, and interested in the same work, as when on earth, and would continue it still, but hoped to do better work. He told us he had seen many friends, both English and American—Benjamin Franklin, Judge Edmonds, Dr. Dexter, and others. He added that he was as happy as he expected to be, but controlled with difficulty. After he had finished speaking, clear raps were made by Kabbila, who told us through the alphabet that Imperator could not then speak to us although he was present, but hoped to be with us next Sunday.

October 5th.—Miss B. this evening joined the circle, but the séance was not successful. A little scent was brought, and we heard unfamiliar sounds. Catharine rapped very feebly. At last Mr. S. M. became impatient, and he told Catharine to fetch some one who could communicate with us. We soon heard Kabbila's clear rap, and through the alphabet he told us to cease, as the influences in the room were not harmonious.

October 12th.—This evening the circle sat alone. The room soon filled with spirit light and much scent, some of which fell in a liquid state over the table, wetting sheets of paper that were opposite Charlton. The paper was then moved, and placed in front of Mr. S. M. Catharine rapped briskly near to R., and by request close to Dr. S., who called her Pauline, her second name. On my saying, "She is known as Catharine, don't call her Pauline," she instantly rapped for alphabet and through it gave the message, "Catharine to you—Pauline to my brother." After this message Mr. S. M., who had been quiet for some time, spoke in Imperator's voice, saying:—

"Good evening, friends. Doubtless the medium has told you the reason I was not able to control on the previous Sunday. He becomes more sensitive as development increases. His phase of objective mediumship is fast dying out, and giving place to the inspirational. In all developments of spiritual instruments the process is gradual—1st, the physical; 2nd, illumination of mind; 3rd, exaltation of spiritual powers; 4th, but rarely, the voice of spirit speaking through a material instrument in tones higher and more sublime than those of the instrument. There is another course—1st, clairvoyance; 2nd, friends making themselves known through the clairvoyant; 3rd, the clairvoyant becomes the instrument of higher powers, and speaks words of consolation and warning. Sometimes there is a mixture of the two processes; at other times it is quite different, as with this medium, who is a chosen instrument for special work, the enlightenment of mankind. The spiritual atmosphere is still dark and densely black. Since our last meeting several serious events have taken place in your world, and the throes of great future events are in process. You must remember we told you it would be so years ago. Those who fight in the thick of the battle are but little conscious of what is going on around them; so with those living in transition epochs, which are almost universally under the unseen influence of spiritual forces. All those who write their names on the pages of the history of their age are the inspired vehicles of an organised spiritual effort. The present opposition to Divine truth which proceeds even from the very ranks of those who are to all appearance working for the same end (the diffusion of spiritual truth), should not produce

a disheartening effect. Although the disintegrating force at work is apparently stronger than the constructive, yet the chaos of the present age is necessary, preparatory to the building up of the future. Such cannot be either easy or without effort, as no great development of human progress can be wrought out undisturbed and unopposed. Strong and antagonistic forces are at work in the world. These in reality are but the reverse of the same shield ; they are the flint and steel from which is struck the spark of Divine progress. The lot of those fighting in the forefront of the battle is not at present an enviable one. The world is now in a state of slothful and luxurious ease, ill adapted for the task of battling for a new truth which is essentially unpopular, and is not even considered respectable. The mass of mankind live and die playing with the smooth and well-worn side of the subject ; those who attempt to advance the truth must of necessity injure themselves temporally with its sharp and rugged edges."

October 19th.—To-day Mr. Percival joined us at dinner. The day was wet and depressing, and Mr. S. M.'s mind disturbed from circumstances that had arisen in connection with Mr. H. and the B. N. A. S. When I left the dining room he said it would be better not to sit in the evening, as he thought the conditions would be disturbed. An hour afterwards, during conversation on Mr. P.'s late tour, a loud rap was heard on the table, and the alphabet was asked for. Through it the word "Sit" was given. I was told to prepare the room by burning sweet gums in it, and leaving it closed. We sat at nine o'clock. Mr. S. M. remarked that he saw much spirit-light in the room, and spirit-forms standing round the circle. Exquisite scent came in clouds. Mentor controlled and said a spirit was coming to speak to us, but he pronounced the word so strangely that we could not catch the name. It proved afterwards to be Philosophus, a spirit well known to the medium and circle ; one who had often rapped and given messages through the table, and had written in Mr. S. M.'s books of automatic writing. He had also influenced his thoughts and writings for many years. The control was difficult. We were told that the thoughts were those of Philosophus, helped by Doctor and Prudens, but that the immediate control was by a spirit unknown to us who was really not in sufficient rapport with the medium, but that there was no better aid at hand. After a time another spirit came and displaced the first. The control then became clear and fluent, and was as follows :—

"We put before you as far as we can the ideas of Philosophus ; others acting in conjunction are not the immediate sources of inspiration. Philosophus has been with you all through the development of this medium, and has manifested his presence here frequently, although he has not spoken, nor can he speak. He told you long ago that though not active in speech he was in work."

Here the influence changed and the control became more distinct :—

"Philosophus wishes to say that his work has been the dissemination of ideas through the brain of the medium, and these ideas he has influenced the medium to convey to the world. This morning we encouraged him to send for publication a paper, written at our instigation long ago, which the world now needs, on the Religious Aspect of Spiritualism. This epoch is about to reach its consummation, and before its close great distress and disturbance must be expected. Imperator is so little acquainted with your world that he is unable to follow closely the details of the conflict, which I being nearer can trace out better. The spiritual outlook is one of war, discord, and perplexity. You refer these to natural forces, but you are wrong ; they are referable to the influence of antagonistic spirits, operating to oppose our efforts for the good of the race. We say as clearly as possible that the state of the world is one of spiritual disease—the conflict of spiritual forces, producing discord and war at large. This can only be remedied by a resolute recognition of the source from whence they come, and a determined conflict with the powers that produce them. You have by no means come to the worst, and no one seems to know where help can be sought. The leaders of thought in your world have lost all faith in prayer. At this time it is very necessary—not merely conventional prayers, but a bending of the will, and asking the assistance of the higher spirits. Prayer must be the earnest cry of the spirit which knows it can bring a friend to its aid, and not a mere recitation of a certain form of words. At the commencement of the Christian epoch prayer was a strong heavenward

aspiration, which produced commensurate results ; it gradually became a perfunctory performance devoid of benefits."

Imperator then controlled, saying :—

"I desire to emphasise the preceding ideas, as the present crisis demands earnest prayer; and by prayer we do not mean current among Christians as an address to the Deity. There need be no outward act ; the cry of the troubled soul is enough to bring help and comfort in time of need. We have often the medium that he dwells too much on the theological aspect of questions and does not sufficiently recognise the spirit underlying them. We are, and have been, destructive of the accumulated errors which have become engrafted on the truth, and, so far as we can see, the bond of cohesion amongst those who have received the truths of Spiritualism is likely to grow weaker if they occupy themselves only with the consideration of perplexing dogmas. It is the higher aspects of Spiritualism alone that can make that bond firm and steadfast."

### PARACELSIUS.

Mr. James Mew continues his papers on the Black Art in the "Pall Mall Magazine." In the October number Paracelsus is treated of at some length. It is, perhaps, not quite a matter of wonder that Mr. James Mew hardly knows what to make of this sixteenth-century alchemist, so he develops that pleasant, half-mocking tone of which Mr. Andrew Lang is a master. Mr. Mew says :—

Bearing a litany of names, vying in length with those of his Eastern predecessors, Aureolus Philippus Theophrastus Bombast von Hohenheim, for which last appellation Paracelsus may be intended as an equivalent, died in 1541 at the age of forty-eight. With the power of prolonging life indefinitely, he quitted its stage thus early, possibly because, like his successor, Sandivogius, he had seen the advantages of the life to come clearly, or because he took too large a dose of the elixir, overran, in electrical language, his lamp of life, and broke its filament. Although he inherited a large fortune he died poor, and in a public hospital. He is credited with a very great number of works, very few of which, probably, were written by himself. An able notice of him has lately been given by M. Franck. To *argent vive*, sulphur, and salt, to water, air, and earth, to soul, spirit, and body, and a mixed substance, he added a quintessence or prime matter, of which the four generic principles are only derivative forms. There is one only real element, but what this is nobody knows.

Not, to borrow a comparison from Tityrus, as a dog from a puppy, but as a cypress from the pliant wayfaring tree, Paracelsus differs from other adepts. For all ancient methods he substitutes a simple process of his own. Take, he says, blood of the lion, rosy-coloured, and gluten from the eagle ; mix them together, coagulate according to custom, and the philosophic tincture is yours. For your lion, seek him in the west, and for your eagle, look for him in the south. Is the lion arsenic, which Caligula commanded to be brought from Syria ? And is the eagle sulphur, or that *argent vive* of which the most sincere is said to be in Cyprus ? Is the great secret nothing more, after all, than a red sulphuret of arsenic ? Who may say with any certainty ? Such, at all events, is the receipt for the philosophic stone, the red hyacinth, the perfect ruby, the *lignum vita*, the dry water, the heaven itself, exhibited by him whom Libavius calls the most iniquitous impostor of all bipeds and quadrupeds. In such a fashion, says that critic, he displays his peacock tail. But Libavius has his receipt in full. He is, in the opinion of the most iniquitous impostor, an envious sycophant, mad with satiric mordacity.

The daring prescriptions of Paracelsus will probably fill doctors of the present with a wild wonder. A chance sample contains the following ingredients : laudanum, saffron, red oxide of mercury, aloes, chloride of antimony, and ambergris. For magical medicine he consulted the Apocalypse. Since the sun and the stars are connected astrologically with the heart, he thought gold good for heart disease. The moon being related to the brain, he prescribed liquor of the moon for cerebral maladies. On the same principle iron was recommended in bilious attacks, lead for the spleen, and alochrest for the liver.

Paracelsus did not believe that death was a necessity, but that it could be warded off by his "azoth, laudanum, or universal medicine." This he was said to carry in the

handle of his sword. "It is reported," says Mr. Mew—we should like to know where—that

Paracelsus still lives, retired from business, in his tomb, whither he betook himself in disgust with the vices and follies of mankind. There he feeds on his own quintessence, in the society of his gnomes, water nymphs, sylphs, and salamanders, to which Pope possibly was indebted for what Dr. Johnson calls his Rosicrucian machinery.

Paracelsus also possessed the secret art by which the "homunculus," or miniature man, was fabricated. This alchemist fed his homunculus with human blood, others were content to nourish these fairy monsters on rose-water and wine. Paracelsus was, moreover, in the habit of prescribing measures for the destruction of mice, flies, and such-like troublesome creatures; also for the cure of gout and other evils. These prescriptions took the form of astrological remedies, and assuredly they are very strange. But how was it that after all—and the matter puzzles Mr. Mew a good deal—Erasmus, described as "learned and clear-headed," wrote as follows to Paracelsus?—

I had great confidence in you, seeing that you recalled my friend Frobenius from the lower regions; and yet I could not but wonder how, having only once seen me, you were able so distinctly to diagnose my maladies. That your judgments are true, I declare, not from any skill in medicine, but from my own miserable experience.

Erasmus concludes his letter by "adjuring Paracelsus, if he knows aught the nature of a remedy on this side of death, to avoid all enigmas, and explain it to him, with somewhat less than his customary conciseness, at once." Strange, if Paracelsus was altogether a charlatan.

#### A NEW LIGHT ON SPIRITUALISM.

The "Sunday Mercury" of New York, for September 1st, gives a report of an address delivered by a certain Dr. Cheranosky, of St. Petersburg, before the Chicago Parliament of Religions. How far the report is correct we do not know, but according to the New York journal this learned person said some remarkable things. He began pleasantly:—

Yes, I believe in a world of spirits, far more—many thousand times more—numerous than the human race—numerous as the sands of the sea. Spirits are born of men and women through impure thoughts, just as visible babies are born. These spirits are of a low order and are not immortal, but of the earth, and are the kind that materialise at the séances of men and women who claim to be spiritualistic mediums.

These, said Dr. Cheranosky, are "products of the mind, or, rather, of our heated imagination. Every thought or ardent longing is a positive thing, and exists in spirit state and sometimes, under certain conditions, can be seen." There is a fair amount of assumption in this, yet the doctor gives in to the astral body, and allows that "it" sometimes visits mediums. In fact, he goes further and states that certain "real souls" do come to séances. But then they are souls of

Suicides or people who died suddenly while in the pursuit of animal pleasures. They have to remain on earth for the time which their possessors would have lived had no evil act of their own, or accident, cut off their earthly existence abruptly and before the ordained time.

Of mediums the speaker said:—

While they need not necessarily be depraved persons, there must be some fault in their organisation, for a healthy and pure person cannot become obsessed or influenced by such spirits. Those spirits that attend the séances of mediums, I should have said, are generated chiefly by idiots, immoral, depraved, or diseased persons. They are still in full possession of their earthly pleasures and passions; they attempt to satisfy them, and are instinctively attracted to persons in whom they find corresponding desires and passions, and to such places where they may hope to satisfy those desires by entering into sympathy

with such persons (mediums), whom they often try to instigate to the commission of crimes and immoralities. Now, the mediums must part with some of their astral substances in order to bring these spirits into visible being, said beings being usually supposed to materialise out of the medium's left side. To do this there must be some sympathetic qualities common to the medium and the spirits he or she gathers around, and hence there must be some fault or weakness in the medium's own organisation, else the law of like seeking like would not operate. It is true that materialising mediums, as I have said, may at one time have been very good people, but the weakness in their organisation allowed these depraved spirits to get possession of them, and the solitary lives and the vicious habits which depraved spirits may engender in them may lead to the development of such mediumship as may prove to be very injurious in the end.

These spirits are parasites and draw vitality out of the persons to whom they are attracted, and they may exhaust the vitality of this person very soon if they are not very strong. This is why the medium is so exhausted after a séance. The airy appendices also attract themselves to persons who are not mediums, according to those persons' qualities; they watch them, increase and deepen their faults, find excuse for their mistakes, cause them to wish for the success of evil actions, and gradually absorb their vitality. If a man has a strong and evil imagination and wishes to injure another, such beings are always ready to lend a helping hand for the accomplishment of his purpose. They may even render their victims insane. But a person cannot become obsessed by them unless such persons make room for them in their minds. "The Kingdom of Heaven is within you," said the Christian Saviour, and so too is the Kingdom of the devil. It is all a question of which kingdom he becomes a subject, for there are good spirits as well as bad ones.

One will not dispute the last two sentences of this paragraph, but has not the St. Petersburg doctor rather mixed up obsession and the state of mediumship? And what is that "mind" in which room is made for one or other sovereign? As to pure spirit, the lecturer said:—

Pure spirit, that is, the spirit of the Creator, has no form; it is formless, like the sunshine; but like the sunshine, which causes the elements of matter to grow into plants and flowers, so the pure spirit makes the soul take form and bloom under the action of the spiritual rays. But this pure spirit never takes shape in the cabinet of a medium, nor do any of the good spirits go there, because good spirits and bad cannot be attracted to the same place.

This is all very well as poetry, but how does Dr. Cheranosky know it all? There is as much nonsense talked about "pure spirit" as there is about molecules, the ether, and vibrations.

#### SPIRITUALISM MADE FOOLISH.

No wonder the enemy laugh. Here is a revised Shakspere, put forth as Shakspere's own work—through some "medium." One specimen will suffice. The old Shakspere wrote:—

To die; to sleep—  
To sleep! perchance to dream: ay, there's the rub,  
For in that sleep of death what dreams may come  
When we have shuffled off this mortal coil,  
Must give us pause.

The new Shakspere (Heaven help him!) says:—

We die to live.  
'Tis not a dream: ay, there's the rub,  
For in that light of another life what changes  
Come when we have shuffled off this mortal coil  
Must give us pause.

Gerald Massey once keenly said that it sometimes looks as though we had broken into spirit-land on the side upon which they keep their lunatic asylum.—"The Coming Day."

**A WIMPOLE STORY.**—About Captain Sir Joseph Yorke, the grandfather of the present Lord Hardwicke, one of the most famous of ghost stories is told. Lady Yorke was at a concert one afternoon in London, when she suddenly saw her husband before her in naval uniform and dripping wet. Knowing that he was not in London she became alarmed, and hastily left the building to go home. Outside she met a gentleman of her acquaintance, who said, "I've just seen Sir Joseph in the street. He seemed in a great hurry, and didn't stop to speak to me." Next day came the news that the yacht in which Sir Joseph had been sailing in the Solent with some friends had been struck by lightning and sunk, and he and all the party drowned.—"The Sun."

OFFICE OF "LIGHT,"  
2, DUKE STREET,  
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## Light:

EDITED BY "M. A., LOND."

SATURDAY, OCTOBER 7th, 1893.

**TO CONTRIBUTORS.** — Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion. Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

## REALISM.

The reception of M. Zola by the Institute of Journalists, and the general interest shown in the French novelist, have brought to the front the question of realism in literature. Is romanticism played out, and are we to have such descriptive work as that of Zola thrust upon us whether we will or no? is a question that must be faced shortly, and however bold the facing may be it needs but little foresight to determine which way the verdict will go, and what its result will be—for a time. We are to pass through a period when a reference to a slaughter-house will not be enough; the blood and all the unpleasant surroundings will have their full share of attention, or failure will be the result. Not only will accurate portrayal of the general course of moral sewage be made, but analytical investigation of that sewage will be a necessary ingredient of the literature which depicts it. The effect may be expected to be immense, especially if the realistic writers can only be persuaded to revert to the old method of publishing in monthly or weekly parts; then the descriptive portions could be sold separately and with admirable effect. One, at least, of Zola's naturalistic works was published as a *feuilleton* in a daily paper, and it was pleasant to hear the newspaper hawker on the exterior boulevards of Paris offering for sale a detached number of the journal in which the story was being published, the number in question when so detached being suggestive of the most atrocious vice. It may be right to do this sort of thing, to call a spade a spade, and describe it when you can, but some doubt hangs over the method after all. The elevation of women may be brought about, or be helped, by such productions as "The Heavenly Twins," and if that help is so given we may be thankful in proportion to the advantage gained by good over evil. But in realistic writing the tendency towards lying is always greater than in work depending upon the imagination. And herein lies the danger of this apparent realism: it so easily becomes imaginary, which is not the same thing as imaginative.

This leads to an important consideration. Is this "realism" which seizes vice or virtue, principally vice—virtue does not seem to lend itself easily to the same treatment—and notes every line of its presentation, whatever the colour of that line may be, a true "realism" after all? Or is it not an abject confession that the "real" has slipped away and the "unreal" has taken its place?

Real it certainly all is in one sense; the beetle collector does real work—of its kind—but he only puts in the way of the philosopher the means of finding out a little more of the significance of nature. So the vice-collector gets his vices,

catalogues and describes them, ready for the moral philosopher to make something of them. But all the while the uneducated public looks at these vices, admires them as it would the beetles, and tries, perchance, in a similar way, to catch, handle, and make some of them its own. And this is because the "unreal" has been mistaken for the "real." The real is the underlying spirit which is ignored, and which, if it were not walled in by the hard shell of a dogmatic theology, or an equally dogmatic science, would meet the honest struggler after perfection half way and stop the development of vice by preventing so ugly a presentment of itself. For after all is there any vice which is not an exaggeration or caricature of virtue?

There has been, and happily there still is, at any rate for the present, a school of literature which makes vice to be punished and virtue to be rewarded. That this is not so always in "real" life in no way destroys the abstract truth of the conclusion, for we all feel that such a summation ought to come about even if it does not. But the new realism will destroy all that, and bring us down to one dead level of common-place viciousness.

The realistic thinker can no more penetrate beyond the veil than the artist who cannot distinguish between a picture and a photograph, and wonders at the strange deadness of the annual exhibitions. To describe, as in "L'Assommoir," the gradual development of the drunkard's vice and all its terrible consequences, is to produce a treatise in a branch of moral medicine, not to show the spirit of evil which is revelling behind the gruesome tragedy. These treatises are necessary from such a point of view, but the world's spirituality is not enhanced, at any rate directly, by a description of the brain lesions consequent upon an abnormal growth in that brain, even though it is the seat of the action of the very soul itself.

In the hunt after phenomena, in the desire of obtaining marvels, even in the wish for happiness, are not we who know that there is a Spirit underlying all things sometimes forgetful of the great experiments going on about us—experiments which, like those of cosmic proportions, are so vast that they are unnoticed? and of these this levelling down to a description of vicious things under the guise of "realism" is one where the antagonism of the enemy is clearly to be seen.

## "SPIRIT TEACHINGS."

The first Edition of "Spirit Teachings" being quite out of print, the Council of the London Spiritualist Alliance have decided to issue a

## Memorial Edition

as a token of their loving regard for Mr. W. Stainton Moses, the founder of the Alliance, and its President up to the time of his decease.

The Memorial Edition will be as nearly as possible an exact reproduction of the first Edition, but it will also include a portrait of Mr. Stainton Moses, and a

## Biography

from the pen of one of his most intimate friends.

In the hope of securing for the Memorial Edition a very large sale, the Council have determined to issue it at the very low charge of

Two and Sixpence per Copy to Subscribers Only

(exclusive of the cost of delivery), which is less than half the price of the original Edition. The Council trust that many friends will thus be induced to subscribe for several copies each, with a view to their judicious distribution as opportunities may arise.

## Orders Should be Sent at Once

to the President of the Alliance, 2, Duke-street, Adelphi, London, as, after the Subscribers have been supplied, the price will be increased.

Signed on behalf of the Council of the London Spiritualist Alliance,

E. DAWSON ROGERS, President.

**"PETER IBBETSON."**

It is somewhat late in the day to refer, in the last quarter of 1893, to a work which appeared in book form in 1892, and had been running for some time in an illustrated magazine several months before that appearance; yet though late, it is not, perhaps, too late. "Peter Ibbetson" fell somewhat flat on the general world, and only won a *succès d'estime* because of the exquisite drawings with which its author, George du Maurier, had enriched the book. Its interest, however, to Spiritualists should be very great, though it is doubtful whether it is as well known to them as it deserves to be. The Unseen is affecting literature all through, and it is no small sign of the times that so well-known an artist as du Maurier and so distinguished a writer as Rudyard Kipling should, without hesitation, give to the world stories in which the Unseen forms the staple of the whole.

Of the earlier portions of "Peter Ibbetson" it is not necessary to say much, though there the spirituality underlying the narrative comes in continually; it is with the second half, where Peter Ibbetson commits a "justifiable" murder, and having been sentenced to death, has that penalty commuted to life-long imprisonment, that the main interest of the story begins.

The idea is that of a strong affinity between a man and a woman, an affinity which enables them to live a dream-life together for sixteen hours out of the twenty-four, a life which is at least as real to these two as if they were actually together in the flesh, though Peter is in gaol and Mary, the Duchess of Towers, is a woman of the great world, and a leader of society.

During this dream-life, which is supposed to last for more than twenty years, they visit whatever part of the world they choose, and more, they go back over long stretches of time, not in the usual fanciful way, but in a manner which shows great spiritual insight on the part of the author. What Re-incarnationist but will recognise this!—

As I listened with rapt ears and closed eyes, wonderful scenes passed before my mental vision, the beautiful white-haired lady of my childish dreams, leading a small female child by the hand, and that child was myself.

That child, indeed, was Peter Ibbetson's own grandmother! With a common great-grandmother Peter and Mary by turn identified themselves, making her understand and know things she had never dreamt of. And, says Peter:—

That we could have thus identified ourselves, only more easily and thoroughly, with our own more immediate progenitors we felt certain enough. But after mature thought we resolved to desist from any further attempt at such transfusion of identity, for sacred reasons of discretion which the reader will appreciate.

But that this will be done some day (now the way has been made clear), and also that the inconveniences and horrible abuses of such a faculty will be obviated or minimised by the ever-active ingenuity of mankind, is to my mind a foregone conclusion.

It is too valuable a faculty to be left in abeyance, and I leave the probable and possible consequences of its culture to the reader's imagination—merely pointing out to him (as an inducement to cultivate that faculty in himself) that if anything can keep us well within the thorny path that leads to happiness and virtue, it is the certainty that those who come after us will remember having been ourselves, if only in a dream—even as the newly-hatched chicken has remembered in its egg the use of eyes and ears, and the rest, out of the fulness of its long prenatal experience, and, more fortunate than the helpless human infant in this respect, can enter on the business and pleasures of its brief, irresponsible existence at once!

And this, and much more of the same kind, is from the pen of that du Maurier whose pencil is mainly identified with the delicate character-sketches of the purest "comic" paper in Europe—the London "Punch."

**LONDON SPIRITUALIST ALLIANCE.**

The fortnightly meetings of the members and friends of the London Spiritualist Alliance will be re-commenced on the evening of *Mondays*, October 2<sup>nd</sup>, at 7 o'clock, at 2, Duke-street, Adelphi. It is proposed at this the first meeting of the season to invite an expression of opinion on the present and future of Spiritualism in this country, and with that view Mr. J. J. Morse will introduce the question by an address entitled "A Glance Ahead."

**GLEANINGS FROM THE FOREIGN PRESS.****SPIRITUALISM NOT A NEW RELIGION.**

Dr. Manuel Sanz Benito, Professor of Metaphysics in the University of Barcelona, made the following remarks in the course of an address delivered in August last, in the "Teatro del Retiro" in Tarrasa:—"Spiritualism is not a new religion added to the large number of those already existing on earth, and pretending each to be the true one. It is not based on faith, nor does it draw support from mysteries; neither does it admit dogmas nor believe in miracles. It has not got for foundation of its principles a divine authority transmitted to a Church with intermediary representatives between God and men. Spiritualism does not ask faith, but conviction; wherefore it does not seek for believers, but for people who are open to be convinced; and as, in order to admit a doctrine, it is necessary to examine it, and in order to attest a fact, that there be something to prove it, Spiritualism is based on liberty of thought for purposes of study and observation, rejecting all obstacles which may be thrown in the way of untrammelled investigation." At the end of an eloquent discourse, he said that while closing the eyes of the dear departed, one should not fall into the despair of those who believe them lost for ever. Knowing that the affections are not extinguished, but, on the contrary, purified, we should have the courage to wish our dying friends good speed.

**M. EMILE ZOLA.**

"Le Coeur," a beautiful new publication (monthly), has reached us from Paris. It deals with occult knowledge, literature, science, and art, and is edited by M. Jules Bois. The present number contains a letter from the above distinguished writer, who has just been enjoying the hospitality of some of his English friends. It is merely a short note to a M. Couiba, who appears to have been commenting on M. Zola's books. M. Couiba's reply to this note contains some very straight writing. There is an article by the Editor on "Marie, Maia, Isis," the three divine mothers, and a most appreciative notice of Charles Filiger, the "modern" mediæval painter. A most excellent phototype of this artist's "Holy Family" appears with the number. There is also a whole page of music, and altogether it is a remarkably attractive and luxurious publication. The cover, which is very quaint and symbolic, is designed by Antoine de la Rochefoucauld, while M. Paul Ranson has some fine work in the interior, notably a frieze representative of "Prayer," for the music to verses with that title by the Editor. The subscription is four shillings per half-year. Office, 20, Rue Chaptal, Paris.

**DR. GARCIA LOPEZ.**

"La Irradiacion" gives a full biography of this eminent Spanish Spiritualist. Our contemporary says that he is the leading figure in the movement in Spain, and describes him as a man of solid acquirements, vast scientific knowledge, an eminent *littérateur*, a distinguished publicist, an indefatigable propagandist and strenuous defender of Spiritualism. His medical works are fairly numerous, and besides those he has written several in connection with the subject to which he is heart and soul devoted. He has been elected physician to several hospitals, was Professor of Physiology in the University of Salamanca, and was elected member of the Spanish Parliament for the province of Soria. For a work on Hydropathy he received a gold medal, and his contributions to Cosmology, Anthropology, and Sociology are of distinctly erudite character. When the Davenport Brothers were in Paris Dr. Lopez was present on one occasion in the theatre where the performances were given, and just after the gas had been lowered, and the guitar and tambourine were sounding harmoniously—or inharmoniously as the case might be—the doctor sprang from his concealment, suddenly opened the cabinet and struck a light, when the two brothers were seen manipulating the two instruments themselves and free from the ropes with which they had previously been

ted. The scandal and uproar were that evening enormous, and the spectators had their money returned to them. On the following day the Davonports left Paris, and a short time after they appeared in Madrid, giving materialisation sances to the Spanish Spiritualists' Society. In order to prove the existence of invisible hands within the cabinet where the brothers were tied and enclosed, it was arranged that a member of the society should go inside and place himself between the two. After a short imprisonment he came out wounding round his neck a tambourine hoop. As it was an experiment to show the power of the spirits while the hands and feet of the brothers were tied, all the members passed in. When it came to the turn of Dr. Garcia Lopez to be shut in with the performers, he placed his head against the cabinet wall so that the hoop could not be placed over it in natural fashion, and he kept it there in spite of the efforts of a material and fleshly hand to induce him to remove, and notwithstanding certain light blows on the nape of his neck for the purpose apparently of getting him to raise his head. These latter taps were made with a violin bow. The mechanism, it is said, could not have been coarser or clumsier, and when the distinguished Spiritualist came out of the cabinet he gave it as his sincere opinion that they had to do, not with genuine mediumistic phenomena, but with a farce. [Dr. Acyedo, the writer of this biography, does not appear to be acquainted with the circumstances narrated by Baron Carl du Prel in connection with his séance with Eusapia Palladino, from which it appears quite a possible thing to have a kind of partnership arrangement between a controlling spirit and a medium. See "Licht," June 17th, 1893,—"Dr. Carl du Prel."] Dr. Garcia Lopez is now in his 68th year.

#### MORE INCOMPREHENSIBLE THINGS.

The Dutch "Weekblad" is still occupied by extracts from the work of M. A. Aksakov, from which we cull the following:— "The manifestations began in November, 1870. Raps on walls and furniture suddenly awakened the inmates. Noises as if people were dancing certain Russian dances on the floor above, &c. Balls of fire appeared under the bed where the proprietor's wife slept, and she speedily became a kind of centre for these phenomena. They followed her everywhere. The people were in a farm in the district of Uralsk, in East Russia, but in order to get quit of the annoyance they moved nearer the town. In January they returned to their old quarters, and the disturbances began again. To their great amazement they saw that the phenomena displayed intelligence; that they answered questions even when put mentally. As the proprietor of the farm had no knowledge of Spiritualism he could not put his discovery to any use so as to make sure of the cause of these disturbances. In the meantime the manifestations gradually became more remarkable, and in April, 1871, were positively dangerous. The farmer said that a light which appeared under a washstand passed into his wife's chamber and there set fire to a cotton gown. Lights were seen to move about in the air, and set fire to bedclothes and mattresses. At last one day, as they passed from one chamber to another they perceived a trembling sensation in the floor; a noise followed, and a bluish light, seeming to come out of the floor, set fire to their clothes. The family fled; the house was broken up, and erected in another place, and since then they have not been disturbed."

#### THE PLANCHETTE.

"Le Spiritisme" contains an interesting story from the pen of M. Horace Pelletier. The incident occurred in Liège. No names are given, but the narrator vouches for the accuracy of the statements. A number of inquirers were assembled in order to experiment with the planchette. Each person present, with one exception, had tried to obtain some result, and had totally failed. The whole affair seemed to be a failure. There was only one who had not tried, and she was a timid, beautiful young creature who had held back. On the invitation of the company she now shyly advanced and touched the instrument. She had hardly placed her hand on it when it began to move. The pencil rose and fell, indicating one by one, the letters of the alphabet in view of the planchette. After it had stopped, the entire phrase was read aloud. "You must not go to Brussels," and signed "Amélie." The company looked at each other in amazement, demanding what it could mean. The explanation came at once. The father of the young lady who had been successful was among the company, and the message was directed to him. "Amélie" was his second daughter, who had recently died at Spa, and he was an optician who had contem-

plated moving to Brussels. This communication caused him, after his mind. He chose instead Liège, and there he succeeded in amassing a very nice little fortune. The beautiful young lady who was thus the means of bringing such valuable information to her father became the wife of the gentleman who sent the above particulars to M. Horace Pelletier.

#### BABY MEDIUMS.

Madame Sophie Rozen (Dufaure), in the same journal, says it would be curious to study mediumistic phenomena with babies, for many of them are, from this point of view, remarkably gifted. But Spiritualistic manifestations are produced by means of the medium's vital fluid, and there might be a certain danger in inducing them with subjects in process of physical development, whose whole forces are not always sufficient to avert danger. Extreme circumspection ought therefore to be observed in this domain, seeing that mediumship is utilised by very diverse spirits, sometimes for good, and sometimes for evil. It can never be foreseen which of these modifications will be produced in the course of Spiritualistic experiments, and except in very special cases where exalted and devoted spirits protect the young people, a most serious responsibility is assumed by those who submit young children to the influence of phenomenal manifestation. Out of four babies, boys and girls, from various families where a friend formerly obtained very interesting psychical results, only one is alive to-day, and he is not particularly robust, and yet the oldest of the four would not be thirty. I have seen a young girl of fourteen, strong, healthy, and a powerful medium, suffer from acute neuralgia, as soon as she exercised her occult facilities. Another of the same age was compelled to renounce her experiments because they hurt her health. Nevertheless it cannot be denied that spirits often display a most marked tendency to manifest with children. I have seen one before whom, as soon as he arrived at the séance, the table advanced joyously. They placed the baby above it, and drawing the table to the middle of the apartment, the spirits rocked him gently, as if he had been in his cradle. The rest of the interesting article clearly proves that good spirits are very fond of, and very tender in, their treatment of young children, and perhaps the ill-health of the medium mentioned was caused by the selfishness of adults keeping them from their natural rest, in order to see them rocked on table tops at unseemly hours.

#### DEATH AS CLAIRVOYANT SEE IT.

Dr. Cyriax, of the "Spiritualistische Blätter," delivered a address some time ago in Berlin on the subject of death. After dealing with the vegetable and animal kingdom in a general way, he referred to death in man in the following terms. The version which we give is from the Spanish journal "Revista Estudios Psicologicos," and as that periodical translated it from the "Moniteur Spirito," and the latter account came from the German, the probability is that the statements are now fairly well seasoned to change. They are entirely in accord with much of the teaching on this subject which has already been published:— "In man the manner in which death is revealed has been described by hundreds of clairvoyant persons, who agree in saying that the spirit leaves its earthly envelope by the top of the cranium. They observe, immediately after, that a kind of vaporous mass rises from the head, and, taking human form, condenses more and more, and finally becomes a faithful portrait of the dying person. When the complete form has left the body, they have seen that the spirited element still remained attached by a kind of fluid ligament originating in the region of the brain and heart. This bond endures for five or six hours, and after it is severed the man feels no more. We should not break out in lamentation beside a death bed, nor speak of the dying person, nor attempt to retain the life which is escaping. Outbursts of grief always produce a disagreeable impression on a person who is passing away, because, although internal sensations are blunted, the impressions are nevertheless made. Death itself is nothing, but there are difficulties in dying just as in being born. Some people die fully conscious; others are half-conscious that life is abandoning them, and each comprehends and hears what is passing around. For all, death is similar to a dream produced by narcotics. To those who die in full consciousness, the interruption of life appears like a sudden swoon. Those who are only partially conscious are speedily insensible to pain; feel, in general, pretty well, and fall asleep like a man after a hard day's work. The latter circumstance accounts for the fact

that many spirits on awaking fancy themselves, for the moment, still in the flesh, until the sight of their own body stretched out before them brings the conviction that they have just entered the world of spirits. By death man suffers no change of form, of organisation, or of character. He is neither better nor worse; knows neither more nor less; has neither gained nor lost in any point, nor in any aptitude. He has only acquired conditions more favourable for his ultimate development. The object of Spiritualism is to call attention to those facts. Death is simply a progressive evolution, under the dominion of natural laws. It is a blessed liberator which frees man from the slavery of earth, dissipates the fogs which here obscure his vision, and gives a clear field to all his aptitudes." Such is the gist of this interesting address as far as the "Revista" contains it.

### HAMPTON COURT GHOSTS.

The following appeared in the "Daily Graphic" of September 19th. "The Psychical Society" is always amusing:—

The Psychical Society, if it be in need of any ghosts to lay, should turn its attention to Hampton Court Palace. It is not surprising to learn that, like every other historical building, Hampton Court possesses plenty of ghostly legends, but it differs from all others in the fact that its ghostly residents have not yet succumbed to the lapse of years, and still keep up manifestations of their existence. A resident in the Palace informs us that even to-day—at this latter end of an unbelieving century—the doors of Hampton Court still open and shut to the touch of ghostly fingers, and some of the rooms still resound to ghostly revelry in the small hours of the morning. Jane Seymour, it appears, is one of the most restless of these vagrant spirits. Her voice is so often heard that it has become quite well known to the living listeners, while her habit of pulling way pillows from under the heads of sleepers must go far to ensure her a hearing, even among the least wakeful.

Another of King Henry the Eighth's wives, Anne Boleyn, confines herself apparently to what is known in theatrical parlance as "walking." She, poor lady, however, unable to rest in her grave, would hardly be more comfortable for a pillow. Nevertheless, even her silent protest against the ancient injustice of her Royal husband has been sufficient to deprive the residents of to-day of the services of a cook. The good woman was not unwilling to oblige—indeed, in her last situation she had carried her complaisance so far as to act as nurse to a mistress "who was inflicted with haricot veins"—but she protested there was limit to all things, and not all the goodwill in the world could induce her to stay in a place where "Ann Bullion walked, and ghosts were so harbacious." In fact the same old story that has been told of scores of old houses is told again to-day of Hampton Court. Figures are distinctly seen to glide through walls; locked doors are opened; strange noises are heard; and sleepers are awakened by nightly visitants. As a general rule these supernatural phenomena have yielded to a very simple explanation; but one would be rather curious to know how that explanation would apply to Hampton Court, which is hardly likely to be the home of practical jokes or nefarious designs.

The "Pall Mall Gazette" having attempted to show that these ghosts had gone long ago, the "Daily Graphic" rejoined as follows:—

When we suggested that the Psychical Research Society should go to the rescue of the distressed spirits of Hampton Court Palace and persuade those uneasy wanderers of the night to rest in their graves, it was hardly expected that the "Pall Mall Gazette" would accept the invitation for itself and approach their Royal Ghostships after a fashion which was irreverent and unseemly to a degree. Indeed, it is difficult to speak too strongly of the great want of tact with which our contemporary has pursued its investigations. In the first place, it began by throwing doubt on the very existence of the spiritual residents of Hampton Court. Now there is nothing that annoys a self-respecting ghost more than this rude profession of disbelief. In the second place the investigation was eminently unscientific. What an idea, to look for evidences of ghosts in the daytime! If our contemporary had been really serious in its inquiry it should have made it at the witching hour of midnight. On its own confession, it consulted the glorious being who is on

duty only during the hours of daylight, and asked no questions of the night porter, whose duty might bring him into contact with the nocturnal visitants. But what else could one expect? A newspaper which pokes fun at that august being "the embroidered servitor" of Hampton Court, is capable of any frivolity.

This is probably banter. But if the "Daily Graphic" believed in the ghosts more than a paragraph demanded, why did it not say so? A "revenant" means a good deal more than the pleasant repartee of nineteenth century journalists.

### SOME EXPERIENCES IN PALMISTRY.

A letter with this heading, which appeared in the "Palmist" for September, is interesting and instructive:—

In the practice of this science, two remarks greet me so frequently, I have come now to expect them. The first takes the form of a request, "Now, give me a good fortune," as if people imagined chiologists had the control of their destiny! To these I carefully explain that Palmistry is not fortune-telling.

The next observation usually is, "I'm afraid my hands are not very clean!" There is a sensitiveness in holding out the hands for inspection which most people feel, and they are particular in explaining the causes of any scars, deformities, &c., which may appear, forgetting, or in ignorance of the fact, that far more than mere physical blemishes is exposed to the Palmist's gaze. The faults of character, follies, and miseries of the past are all impressed upon the hand. But no one need, on this account, shrink from showing his hands, for a clever Palmist can warn him of dangers in the future, point out his weaknesses and how to overcome them, and can see when the faults are acquired or have come to him through inheritance.

At a friend's house lately I was asked to look at the hand of a young gentleman who happened to call. He told me one Palmist had said it was a very bad hand, and he anxiously waited for my verdict.

After noticing his straight finger of Jupiter and good Mount, unforked Head line, and other signs, I assured him, as far as character was concerned, his hand was not bad. "But," I remarked, "I should not like to see in your right hand what I read in your left." "I am left-handed," he replied; "perhaps that may make a difference." I thought, and said, that in spite of a habit of using it more, the left would still be considered the "family" hand, and I should like to know if my supposition is correct.

In the left hand of the "subject" of whom I speak, the Life line was very much broken, the Heart line joined the Life line and continued straight across the palm to the Percussion. The Head line began, or seemed to rise, from the middle of the Heart line and sloped far down on to the Mount of Luna, and at the commencement of the line of Fate there was an enormous island.

In the right hand, the line of Life, although crossed with small lines, encircled the Mount of Venus, the Heart line ran from the Mount of Jupiter to Percussion, the Head line joined the line of Life and sloped slightly towards Luna, not nearly so much as in the other hand, and on the Fate line there was no island.

Seven years ago I met this young fellow, when he looked as if his days were numbered; but though still delicate his health has improved, as indicated by the Life line, and after reading his hand I heard that there is some great family trouble which he feels cruelly.

Another time, when inspecting a friend's hand, the fingers being square, Mercurial straight and not very long, the Head lines seeming to be without forks, I thought I was correct in crediting him with truthfulness. But, with extreme candour, he said, "There I'm afraid you're wrong, I don't think I am very truthful."

On closer inspection I found in the right hand a faint line which might be a fork, but there was no such indication in the left.

His honest avowal of the fault seemed to me only a proof that, if there were any duplicity in his character, it was neither natural to him nor very deeply rooted, and so afforded evidence of the accuracy of Palmistry.

In all candour, however, is there sufficient evidence for the conclusions arrived at? Our friends the palmists know

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that we are not hostile to them—it would be ridiculous to be so—but because we believe that their science is a true science we wish that there should be no hastiness in producing results unless they are quite warranted. Now, in both the cases in the preceding article, the judgment was formed after the event. In the case of the young man with a good right but a bad left hand, the palmist knew him as an invalid seven years ago; in the other case the somewhat "apocryphal" "fork" was discovered after the clue to it had been given by the subject. Whatever value these cases may have for the observer, their weight with the Philistine world will be heavily discounted because of the methods employed. To assert that Palmistry is not "fortune-telling" is a step onward. Nevertheless it seems impossible to disunite Palmistry from so much of fortune-telling as depends upon making sure of premises of which the results are inevitable.

#### LETTERS TO THE EDITOR.

(The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.)

##### "The Discrete Degree."

I think "Chercheur" ("LIGHT," September 23rd) will allow his order is now a very large one, a wholesale order on speculation which could only be met by a systematic exposition; not such a retail order, so to speak, or demand for explanation of a general idea, as was originally made upon me. For I may remind him that the question (in "LIGHT," of July 29th) which he desired me to answer was, "What is implied by discrete degrees" (of spiritual progress)? In reply, I described these as distinct stages of integral self-consciousness, indicated by an analogy which seemed to me perfect. If I referred to Hegel, it was because I thought I detected in "Chercheur's" own terminology the influence of that school, and that therefore we should thus most readily come to an understanding of each other. I was not asked, as I now am (*inter alia*), to explain what I conceive to be the process by which "the higher integration is accomplished."

But I will now follow this new question, in its several expressions by "Chercheur," as closely as possible. And Mr. Maithland will perhaps help us, as suggested, with his excellent faculty of clear and deep exposition.

Now I am warned, in the first place, that "the surrender of the illusion of separateness is not sufficient." True, if we regard this "surrender" as a merely negative moment of consciousness. But that is just what it is not, or, rather, the surrender could never thus be accomplished. The negation of the separate self is only achieved by a positive and exclusive (which is indeed inclusive) affirmation of the Universal Self. "We go," says one of the Upanishads, "to that nature on which we meditate." As "Chercheur" says, to think speculatively once in a way, of the Universal as our ground of Being, is of course not what is meant. We are assimilated to the Universal (*ultimately* to the highest, but mediately to *that* "Universal" which is such proximately, and as immediately relative to our own particularity), not in the sense of mere absorption, but of concrete or organic unity. And this assimilation, as it is an affair of self-consciousness, or real knowledge of the essential truth, is a consequence of *devotion*. For what is "devotion"? It is belittled now by the abstracting understanding—the characteristic form of Reason in its second stage of mere particularity—as an anti-thesis to intelligence and thought. It is, in truth, in the first place, the entrance of thought upon the higher stage of its process, notwithstanding the fact that it may not, usually does not, thus at once know itself as thought. For it is the implicit recognition of an ideal as equivalent to true personality, in presence of which the false, or separative self-affirming personality, progressively disappears from the consciousness in which, as representation, it alone subsists. Nor does it make any difference to genuine devotion, as thus implicit thought, that it may seem to originate, and clothe itself, in concepts derived traditionally or through the environment. These concepts are representative, and so far from impeding true spiritual progress, the greater the faith in, and attachment to, them the more surely does the soul penetrate to their vital significance, though it may have to wait upon philosophy, or for a new thought-element, for ex-

plicit formulation. But the point to be here insisted on is that self-surrender is not, as it were, an intransitive act, which can be set about for its own sake, or under the influence of speculative thought. To surrender is not simply to drop: it is to give up or renounce. Thus the dominant factor in consciousness is not the renunciation, but the Person which assumes into itself the self as is implied in the conscious desire to surrender. Christian mystics of the deepest experience in the spiritual life frequently warn us, that even so much thought of the self as is implied in the conscious desire to surrender, is an impediment to efficacious devotion. Consciousness must be entirely over to the object of devotion, knowing *only* that, as the term of the relation, so far reserves its consciousness. The profound "Mystical Theology" of Catholicism (its true "Ecclesiasticism") distinguishes this earlier stage as "Meditation," the higher attainment which it denotes by "Contemplation."

Now this total transition of consciousness to the Object (in truth the Divine Subject) is the act of self-surrender, which is thus a positive, not a negative, moment of consciousness. It is the moment of assumption, not absorption. The of absorption, which is that of an undifferentiated Universe, a confusion of the third with the first stage of the Real-Logical process, the Syllogism of the Universe. The individual consciousness is now the reflection of the Universal at organic point. The will is the universal will, infallibly informing the executive or functional intelligence in the operative spirit of the latter. The idea of cell-consciousness is one more or less familiar to modern thought. E. von Hartmann, in his philosophy it plays an important part, traces it through Spinoza, Leibnitz, Goethe, &c., and shows its conformity to the results of physiological science.\* There is thus no difficulty in reconciling the conception of the self-consciousness of universal unity with that of a distinct functional consciousness, though we must always beware of confounding distinction with separation. We need only refer to the fact that local or peripheral sensibility in the animal life is strictly dependent on an organic centre.

But now, in considering the process of universalisation, following the physiological analogy, it is necessary to remember, as I have lately had occasion to insist, that "analogy," which is simply identity of law or causal action in different regions of life, must be discerned *through* the differences of the regions respectively acted upon, and must not be sought in a mere copy, or repetition, of the resulting phenomenon, regardless of the differentiating characteristics of each order. Thus when, as present, we are comparing the spiritual "conversion" of psychical individual—which is his or her universalisation—with organic assimilation in the physical order, we shall expect to find a factor, or element, in the higher case, corresponding to the higher quality of the individuality to be assimilated, which we do not find in the lower. This additional factor presupposes an additional phase, not indeed in the process itself, but in the preparation for it. Self-consciousness opposes itself to the action of the assimilative organism in quite a different and more potent way than the mere non-conformity of the mass element to the vegetable, or of the latter to the animal tissue. In spiritual conversion, therefore, is presupposed the reduction of this active resistance to the simple point of non-conformity, which is itself, no doubt, a resistance, but only such a resistance as implies the necessity of a process. The entrance upon the religious phase, with all the *sturm und drang* of its early subjective phenomena, is this preparatory reduction of our resistance to a relatively passive degree. It is our first cry in the Garden of Gethsemane, "thy will be mine, be done." It is resignation; in itself a gradual process and an Agony. In the historical symbolism of the Bible—*as the term with no necessary prejudice to underlying fact*—the antecedents are fore-shortened in the dramatic moment: the crisis contains the history.

"By what law, parallel to the accretion of cells by our organism, are individualities attracted into a greater Being?"

In the first place, we must find the parallel to the *external* prehension of the adopting organism. How are we, as psychical individuals, taken hold of in analogy to the seizure of its prey by a carnivorous animal,† or the detachment of herbage

\* Von Hartmann: "Philosophy of the Unconscious." Coupland's translation, Vol. II., *passim*. Von Hartmann, of course, considers the spiritual analogy, which is merely the supreme generalisation of the idea. But he denies the *transcendent* theistic consciousness, as also the transcendent individuality.

† "Il faut que nous soyons dévorés comme une proie par toutes les puissances du Seigneur."—ST. MARTIN: "Le Nouvel Homme."

by a herbaceous animal, or the reception of inorganic elements by the plant, for the purpose of assimilation? *Herrero refers!* It is the question which (though without any sense of the analogy) has convulsed theology, or perhaps rather soteriology, for centuries. What is the "movement of the Spirit," what is "Grace," what is the "Call"? Now, though the immanent Divine Spirit is not really external to us, its first coming to consciousness in us, as not yet self-conscious (identified), necessarily presents it as external, as an *other* than our self.\* And thus the summons to self-surrender seems to come from without; we seem to be laid hold of by a Power still alien to ourselves. We must not object to the analogy that this appearance is not the truth, not the very fact of the matter, as it may be said to be in the cases with which we compare it. For (not to insist on a suggestion that the metaphysical truth of the latter may also be other than the appearance), we have, in accordance with our postulate concerning analogy in general, in this case to translate the physical into the psychological fact, the fact as it is for consciousness, the whole question is one of consciousness. Our self-centrality being itself an illusion, we can only consider the process of disillusion in terms of the illusion itself.

Now what is the fact of "the accretion of cells by our organism"? It is that the unit of the food substance gives its independent quality and subsistence to a transubstantiating power, into the already organised corporeity of which it enters by conversion. That a cognate principle must be originally immanent in it, which this conversion raises to manifestation, is evident from the fact that not every substance is immediately assimilable, thus not the mineral by the animal, except through the mediation of a proximate to each—the vegetable; a truth of nature parallel to the divine immaturity in us, and also with an important significance in relation to soteriological Christology—the theory of Mediation.

"Our organism is in a continual state of flux, accreting and retreating, assimilating and throwing off of worn-out cells. What analogous process would apply to the higher Being?"

The true cell-life, which physiologists are coming to recognise as "specific energy,"<sup>†</sup> is perpetuated, renewing its external expression, or capsule, as the latter is worn out and detached. This decay is a consequence of the interchange of forces with the environment. The renewal is a gradual reincarnation within the organism. Now as we cannot conceive the psychical organisation in the higher being as simply fluidic (which would be a mere merger of consciousnesses, and therefore absence of differentiation), we must include in the conception of psychical coordination, thus of the sub-individual psyche itself, a relatively external or objective expression of the differentiation.<sup>‡</sup> The question, whether this expression would require renewal and therefore present something analogous to the phenomenon of physical decay, is thus the question of an environment. And that, again, comes to this, whether we conceive the grand process of integration as complete or incomplete. In the latter case there is not perfect self-sufficiency in the higher being itself, as corporate manifestation. The "universal" of any sphere is militant till it has fulfilled its idea in the concrete unity of all. Its corrective mission is descent into an external medium or element, to which it must adjust itself for self-maintenance. On the other hand, with every rise in the life principle, there is an exaltation of conservative force, and the power of the organism over the environment is relatively greater than that of the latter over it. And with the individual physical, so with the total spiritual organism (though in a vaster proportionate degree), growth is possession of force. The growth of the mystical body is conversion to itself of the psychical environment. I know that this answer is not quite definite and sufficient, but *prudens questionandum scientiae*. Reflection can discern analogy in principle and general outline; it is reserved for experience to particularise. We may recognise identity of law without being able to find in every detail of correspondence with a lower order of

\* The Divine Humanity is indeed *in us*, but our atonement (one-moment) is to be *in it*.

<sup>†</sup> See the Editorial in "LIGHT" of September 23rd, on Dr. Burdon Sanderson's lecture at the British Association, and the citations.

<sup>‡</sup> This without any prejudice to the idea, which I am inclined to entertain, that our *transcendental* individuality—the unit of the higher organisation—may be manifested in our present mode of life *concurrently* with different earthly organisms or "persons," thus being inclusive of them. See as to this, the "Riddles of the Sphinx, a Study in the Philosophy of Evolution," by "A Troglodyte," (Swan Sonnenschein, 1891), or my review of that book in the "Proceedings" of the Society of Psychical Research, Part XX., Vol. VII. (February, 1892).

experience, which, moreover, may have expressions in the higher order not recognisable from the point of view of the lower.

Upon the point of "excretions," however, I would add that, as the physical organism takes in much that is non-assimilable by it, and is therefore excreted, so, I conceive, the residual elements of egoism are not fully exposed and separated except by the very process of universalisation; that complete and final purgation is not a condition precedent to spiritual generation, but a concomitant and a consequence.

"How may this greater unity in which we become participants be designated?"

The Divine or Universal Humanity, conceived as integral and integrating Personality. The stress must be laid on the Personality, and this not only in the corporate, but also, and especially, in the transcendent sense. But this position calls for some explanation.

If we carry the science of known nature up into the psychical region, affirming a similarly substantial basis for all the facts of conscious life, and seeing in the so-called "spiritual" plane the scene of processes as real and natural, indeed essentially the very same, as those familiar to us on the so-called "material" plane, we cannot long be at a loss for scientific conceptions of the problems, the struggles, and the difficulties of the spiritual life. Above all, having learnt the condition for physical ascent of the unit from one organic grade to another, we have only to recognise that, with emergence of self-conscious intelligence, the operation of Nature is transferred to the psychical plane, and that it is just this transfer which Religion proclaims, and with which she deals. We then see at once that the faith which Religion demands in a higher Agent, that is, a higher organising power exalting individual man by subsuming him under its own unitary integration, is enforced by our whole experience of natural process, by the most universal and indisputable fact of nature, that all substances, organic or inorganic, become assimilated to the substance of an existing higher order only by subjection or submission to the action of the latter. For at this point Monistic philosophy insists that nature raised to human consciousness is the same nature whose law or process we already know in the pre-conscious region, which law or process is therefore the same in the new field of divine enterprise as in the old, in the ethical as in the physical advance. And thus experience itself postulates a God, not, indeed, *immediately* as absolute First Principle and Being of the Universe (though this ultimately follows, and is implicit in the whole supposition), but as proximate Superior, through, by, and in whom we rise to the next stage of spiritual integration, and who is thus the Mediator uniting us to the supreme Principle of all.\* And herein consists the great scientific advantage of Christianity, an advantage which is altogether lost if we allow ourselves to be seduced by the suggestion that the Divine Humanity is no personal Agent, but only the individual potentiality. Nor is Christianity, as such representation of natural order, satisfied by a conception which makes the Christ, as Universal God-Man, result altogether, soul and body, from the evolution of the Christ-principle in individual mankind, however distinctly the transcendent and supernal unity of the collective soul, as derived from the collective evolution, may be recognised. For in nature there is no self-polarisation of a manifold into unity, the unifying principle always antecedent and effecting the integration. The postulate of the *Universale ante rem* (transcendence) is prior to that of the *Universale in re* (immanence), as this, again, to the *Universale post rem* (the synthesised consciousness). The evolution presupposes the Universal Agent, that is, the integrating and organising life whose action elicits the cognate principle in a material subjected to it. This organisation is the perpetual truth of the Incarnation of Christ, which truth is utterly subverted by representing the macrocosmic Christ-soul as the outcome and resultant, not the origin and cause of the Mystical Body. That representation on the microcosmic or individual scale, and on the physical plane, we easily recognise as "Materialism." It is the doctrine of a Synaesthesia in place of a Soul. It is the half-truth of edification from below, without (and denying) the complementary truth of suspension from on high. Nor is there any escape by insisting on the distinction between Spirit and Soul, or Force and Substance. For true though it be that Force is Spirit, and Substance, Soul, on the higher planes of being, not less true is it that every specific force is operative from and through substance. And as all raising of one substance into another is by assimilation,

\* See 1 Cor. xv. 28.

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the Divine Humanity, as *Spirit-Soul*, is prior in order to that conversion or regeneration of individual souls whereby the mystical body is constituted, and obtains growth and fulness of manifestation.\*

I would rather leave it to "Chercheur" to say how far the essential point above insisted upon exactly agrees with the interpretation he gives us of Dr. Anna Kingsford's and Mr. Maitland's exposition; or to Mr. Maitland himself to say if he recognises any inconsistency with the latter, of which, of course, I have been an attentive student. I can find nothing myself at all inconsistent in the general conception, as I have tried to express it, with that given by "Chercheur" as "of other schools." His statement of those views is to me unexceptionable, but I do not see why the account of "the expansion of the field of consciousness which occurs in the higher aspects of the unit of Being" as "accompanied by communion, by blending in states of identity, consequent on the cessation of conditions of limitation, of density and concreteness," should be followed by the sentence, "rather than by integration in a higher Being." By integration I understand the very possibility of rising, totally or partially, into the unitary consciousness. I think, indeed, that the stress should be laid on "partially," because the universalisation of the great majority of synthesised individualities would be subordinately mediate. In an organism, there are a few great vital centres, most proximately representative of the life-principle, and distributive; below these, derivative and sub-derivative articulations to the periphery, with many fasciculations or groups immediately dependent on their proximate centres. In the corresponding subordinate associations within the unitary consciousness, the fluidic rapport, or communion, would be primarily limited by the next centre of dependence, itself a subordinate "universal." Thus "universalisation," while it remained the governing idea of the whole, would be realised meditately and partially by the sub-groups with their sub-individualities, and must not be taken as the equivalence of the latter to the grand total consciousness. This would comprise them, but they would not comprise it. And yet their limitation would be perfectly inspired and perfectly functional, and would be a limitation always potentially exchangeable for the sub-total consciousness of the group or order to which they immediately belonged. In this sense and to this extent the individuality, as limitation, would be resolvable, while maintained as the expression of a (so to speak) localised point and function. The next and following (the ante-penultimate) paragraphs of "Chercheur's" letter I can, in general, identify as expressions of what I think is involved in the very conception of organic solidarity of consciousness.

The question, "What intervening modes are there between our present circumferential state and the Universal?" has, I think, just been answered, at least in general idea. The intervening spheres or circumferences of consciousness—and every superior sphere implies another "mode"—are represented by organic superposition. But there is another and vaster view of the subject. We are wont to speak of "the Universal" only in the ultimate and absolute sense, and to consider human potentiality in an immediate relation to this most comprehensive idea. But it is easy to conceive our integration, by which a new spiritual-corporeal individuality is constituted (to us now "the Universal"), as introducing a relation to other such cosmic individualities, to be similarly integrated, in a union more proximate to the Absolute Universal, and so on. This is the idea of divine Planetary Spirits, as these, again, may be subordinate to the Solar Spirits of their system. Evidently the idea of individuality-integration may be applied to the whole ascending and descending scale of life, telescopically and microscopically, as it were; the "Universal" of each lower stage being itself the fraction of a higher. This consideration has a special importance in making us cautious in anticipating states of consciousness transcending space and time, or "limitations" in general. This transcendence, which is

true for the Absolute Universal, is not absolutely, only relatively predicable of subordinate and relative universals." We can only suppose the non-existence of the time-consciousness when there is no longer occasion for a *present* which must be conceived as temporal. What *form*, and conceivable as eternity, may be but a moment for the *process* of integral consciousness, in its own process of union with similar world-spirits. To the conception of relative universals corresponds that of relative eternities.

I have only to add, with reference to the closing suggestion in "Chercheur's" letter, that I certainly do regard Swedenborg's "Grand Man" as the type of the conception to be followed in this speculation. It was in fact, now a great many years ago, my first introduction to the idea.

C. C. M.

## SOCIETY WORK.

**THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMEN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, Sunday at 7 o'clock. Speaker for Sunday next, Mr. J. V. Subject : Spiritualism and Socialism.—J. RAINBOW, Hon.**

**CARDIFF PSYCHOLOGICAL SOCIETY.—On Sunday, September 24th, the services were conducted by Mr. Frank B. Chadwick, subject of the address—"Death, the Gateway of Life." On Sunday, October 1st, the services were again conducted by the same friend—subject : "If a man die shall he live again?" (Job xvi. 14.) On both occasions there was a large attendance, and the addresses were well received.—Hon. Sec.**

**23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday W. G. Cootes gave a very instructive address, showing that our aspirations we not only help ourselves, but help others. On Sunday evening next we hold our Harvest Festival Service at 7 o'clock, which will be conducted by the guides of Mrs. B. Music, solos, &c., by Mrs. Leuty Collins, Mrs. Gunn, Mr. Newell, Lucas, and several others. Tea provided at 5.30; tickets 1/- each, to be obtained at the above address. Thursday 8 o'clock, circle.—J. B.**

**311, CAMBERWELL NEW-ROAD.—An able discourse on the "Resurrection of Jesus" was enjoyed by a good audience. The speaker, Mr. Long, showed how, in the light of spiritual manifestations of to-day, the appearances of Jesus after physical death could not only be believed, but understood, and he urged the duty of Spiritualists to disseminate that knowledge which will bind the past with the present, and destroy the spirit of negation so rampant in the present day, through this last Sunday next, séance, at 11.30; spiritual gathering, at 7 p.m.; Wednesday, inquirers' meeting, at 8.15 p.m.—C. M. PAYNE.**

**14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Portman's guides delivered an excellent discourse upon "Humility," exhorting all present to adopt it as a stepping-stone to eternal progression. Sunday next, at 7 p.m., Mr. W. Oakes, of Birmingham, inspirational and psychometrical medium. Tuesday, at 8 p.m., séance. Mr. Mason. Sunday, October 15th, Mr. Walker. A special stamp will be given at the above rooms by Mrs. Mason, on Thursday, October 19th, at 8 p.m., on behalf of Mrs. Spring, the well-known medium, who is in great need of help. Tickets one shilling each, may be obtained of Mrs. Mason.—J. H. B. Hon. Sec.**

**SUNDERLAND SPIRITUAL EVIDENCE SOCIETY, CENTRE HOTEL, SILKSWORTH-ROW.—October Special Meetings, 1893 (Sunday services at 6.30. Week nights at 8).—Sunday, October 8th: Mrs. Yeeles, South Shields; Monday, 9th: Mrs. Yeeles, South Shields; Tuesday, 10th: Mr. Forster, Jarrow; Wednesday, 11th: Mrs. Baldock, South Shields; Friday, 13th: Mr. J. H. Lashbrooke, Newcastle; Sunday, 15th: Mr. C. Thompson, Sunderland; Monday, 16th: Mr. R. R. Rostron, Newcastle; Wednesday, 18th: Mr. Griffiths, South Shields; Friday, 20th: Mrs. Baldock, South Shields; Sunday, 22nd: Mr. J. J. Carrick, Consett; Monday, 23rd: Mrs. Yeeles, South Shields; Friday, 27th: Mrs. White, Sunderland; Sunday, 29th: Miss Berkshire, South Shields; Monday, 30th: Mrs. Baldock, South Shields.—Unity meeting each Sunday at 3 p.m. Musical evening each Thursday at 8 o'clock.**

**SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—We were very pleased to welcome Mrs. Green (of Heywood) amongst us again on Sunday evening, when her lecture was very attentively listened to by a crowded audience. It was, in fact, just the kind of lecture that would arouse interest in the minds of inquirers. The clairvoyance at the close was very successful indeed. The solo "If with all your hearts," from Mendelssohn's "Elijah," was beautifully rendered by a lady friend. A special collection was made at the close to assist in alleviating the distress now so painfully apparent in the mining districts, and the sum of £2 1s. was realised. Next Sunday, Mrs. Green, in the morning at 11 and the evening at 7. Mrs. Green has generously offered to give a lecture on Monday, 9th inst., followed by clairvoyance, for the benefit of Mrs. Spring, the well-known London medium. A tea meeting will be held on Sunday, October 15th, tickets 9d. each, to be obtained at the hall, and of Mr. H. Rumford, 56, Bryanston-street, and of members of the committee.—L. H. R.**

\* The historical Incarnation, which is so great a stumbling-block to infirm Christian faith in these days, may be regarded as a temporal and physical phenomenon of the Divine Humanity, not as itself originating the mediatorial relation, which it nevertheless brought to the terrestrial consciousness of mankind. As phenomenon of time, it is necessarily involved in all the dubiety which belongs to temporal tradition, whenever the nature of the fact alleged is such as to exact unattainable evidence, if belief is to be accorded on merely historical testimony. But the whole importance, we may say the whole truth, of "history" is in its ideal results; and we may be sure that an era of critical research, questioning a historical foundation of ideas, is also an era of development of the ideas themselves: so that the critic always comes too late, destroying the body at the moment that the soul is escaping from it. Even that, however, he cannot really do, for he cannot prove the negative, and it always remains possible to believe in the phenomenon for the sake and on the strength of the idea, though no longer, and happily no longer, in the idea for the sake and on the strength of the phenomenon. And those of us who believe that the physical order is entirely, in its critical moments (which sum up their antecedents), representative of the spiritual, ultimating the latter and its content by a natural necessity in history, might find no more difficulty in subscribing to the Christian faith in terms of its phenomenal expression, than in yielding to it a philosophical assent.